Numb. 72.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** October 15th. to **Wednesday** October 20th. 1708.

Q. *I Received my Baptiſm in the* Church of England, *and, being ſince entirely perſwaded of its moſt Primitive, Purity have lived a Member thereof, and think it my Duty to obey all her Injunctions. Now in the Liturgy it is required, that Children, when arrived to a competent age,* &c. *ſhould be brought to the Biſhop to be confirm'd before they receive the Lord's Supper, which is certainly a moſt reaſonable order; but thro' neglect of my Godfathers and my ſelf I never was confirm'd, but have frequently receiv'd the Holy Communion. Now this having raiſed a Scruple in my Mind, I deſire your Solution to this Caſe of Conſcience, whether the Ceremony of Confirmation be ſtill neceſſary after communicating ſeveral Years without it. Doubtleſs many others are concern'd in this Queſtion as well as my ſelf, for which reaſon, I deſire you will be the more particular in your Anſwer to it.*

A. Since the Solution of your Queſtion depends upon the Neceſſity, as well as Reaſonableneſs of Confirmation, and that too, not only as an order of our Church, but as an Apoſtolical Inſtitution, we beg leave to lay the Foundation, before we proceed to the Superſtructure.

Impoſition of hands (as Confirmation is Scholaſtically call'd) may ſo clearly be deduc'd from *Acts* 8. 14. 15, 16, 17. *ch.* 19. 5, 6. that he, who runs, may read. In *Hebr.* 6. 2, we meet with this memorable paſſage; *of the Doctrine of Baptiſms, and of laying on of hands, and of the Reſurrection of the dead, and of Eternal Judgment.* And here we have a double Argument for Confirmation, ſince as the laying on of hands is mention'd ſeparately from the Doctrine of Baptiſms, ſo the Text is a gradual advance according to the Chronological Series of the Particulars included. And this receives an additional enforcement, if you compare it with our firſt Quotation.

But ſince the Opinion of the Fathers, who liv'd in the neareſt ages to the Apoſtles, is no ſmall Confirmation of our Faith, *Tertullian*, St. *Cyprian*, and St. *Auſtin*, acquaint us, that this was the Practice of the Ancient Church; remarkable that paſſage in St. *Jerom*, where he introduces an Heretick Speaking thus; *are you ignorant, that 'tis the cuſtom, that hands ſhou'd be laid on thoſe, that have been before baptiz'd? Doſt thou demand, where it is written? In the Acts of the Apoſtles: But tho' there were no authority of Scripture to ſupport it, the Conſent of the whole World wou'd ſupply the deficiency of a Precept.* To which he makes his Orthodox Chriſtian reply; *I deny not this to be the Cuſtom of the Church, that the Biſhop ſhou'd take his progreſs to lay his hands, for the Invocation of the Holy Spirit, on Them, who were before Baptiz'd by the Prieſts and Deacons in the ſmaller Cities at a remoter diſtance.*

And becauſe *Calvin's* Authority may have greater weight with ſome, we beg leave to repreſent his ſenſe of it: This one place (meaning *Hebr.* 6. 2.) abundantly teſtifies, that this Ceremony took it's riſe from the Apoſtles.

The moſt eminent Presbyterian Miniſters have ſufficiently commended this Primitive Inſtitution. And Mr. *Caryl* ſays, *that Confirmation wou'd be Perfective of the much deſir'd and long'd for Reſtoration of the Churches to their Primitive Purity.*

They, that wou'd know the full ſenſe of the *Church of England* in ſo important an affair, may conſult the end of the Publick Baptiſm of Infants; the firſt Rubrick at the end of the office for Baptiſm of thoſe of Riper Years; the Title of the Church Catechiſm; the third Rubrick after the Catechiſm; the Rubrick ſucceeding to it; the Rubrick at the end of the office for Confirmation; and Canons 60th and 61ſt.

And now, ſince your Queſtion is Diſtinct from what we have been inſiſting on, tho' founded upon it, and ſince it may not be improper to ſay with the Orator *Tertullus, that we be not further tedious*, to wit at preſent, we beg leave to refer the Solution, you deſire, to the next Paper.

Q. *Why do Bugs bite ſome and not others?*

A. As contemptible and vile a Creature as a Bug may ſeem to us; yet this ſhews, that there is ſomething in it, as well as in all others, which deſerves our Admiration: For if they bite one and do not bite another, 'tis by reaſon of the exquiſite contexture of their Organs of Smell, which makes them apt to be differently affected by the different Corpuſcules continually perſpiring from different Human Bodies, and thereby to be determin'd either to ſtick to them, or paſs over them untouched, according as their Blood may afford them a better or worſe Nouriſhment, and ſo may tend to the preſervation or deſtruction of theſe little Machines.

Q. *Gentlemen, I Crave your Reaſon, why the Bones of an Anchovee diſſolve in Hot Butter, when the Bones of other Fiſh keep their Species.*

A. As the diſſolution of ſome bodies by others depends from the Proportion that is between the Pores of the Bodies to be diſſolved, and the Configuration of the inſenſible Particles of the Menſtruum or Diſſolvent, ſuppoſing the ſmall Particles of Butter to be ſo configurated as to be fitted to enter the Pores of the Bones of Anchoves, and not thoſe of other Bones, it muſt diſſolve the one and not the other.

Q. *Gentlemen, Pray anſwer me this Queſtion, there being a Wager depending; when was the laſt new Moon; it being in the* London *Almanack printed by* Motte, *on the third day of October; and in the* Cambridge *Almanack, printed for the Company of Stationers, the ſecond day of October. Now, Gentlemen, we ſtand and fall by your Opinion.*

A. Both the Almanacks are Right. But the reaſon of their Difference is, becauſe the one means the *Proper* New Moon, the other the *Vulgar* one. The Proper New Moon is, when the Sun and Moon are in Conjunction, which happen'd the 2d Inſtant, 9 at Night. But becauſe the Moon, while in Conjunction with the Sun is Inconſpicuous, therefore the Vulgar New Moon is, when ſhe advances out of the Solar Rays, and becomes Viſible; which Aſtronomers call her Ortus Heliacus. And this hapen'd the 3d Inſtant, 12 at Noon. We wou'd therefore adviſe the Wagerers to draw Stakes.

Q. *Mr.* Apollo, *Pray favour me with an account of the Excellencies and Prejudices of Coffee.*

A. Coffe is a very great Deſiccative, it Comforts the Brain, dryes up Crudities in the Stomach, and through its alcalious Property, is wonderfully beneficial in Scrophulous and Scorbutical Habits of Body: Nor can we Omit its inconveniences in reſpect to ſome particular Conſtitutions, as being ſubject to Furr the Stomach, Engender Obſtructions, and to cauſe, rather than Cure (as ſome will have it) Splenetical and Hypocondriacal Diſtempers.

Q. *I deſire your Sentiments concerning the Difference between Looking, Gazing, and Staring.*

A. They bear much the ſame relation to one another with the 3 degrees of Compariſon. Looking is as it were, the Poſitive; Gazing, the Comparative; and ſtaring the Superlative Degree. But leſt the Queriſt be no Grammarian, we muſt acquaint him, that to Look, is barely to View; to Gaze, is to Look Earneſtly; to Stare, is to Look with the higheſt degree of Earneſtneſs. But then we muſt obſerve, that to Stare, not only ſignifies the Intenſe Degree, but alſo the Manner of Looking; namely, with Widely Open'd and Extended Eyes.

Q. *I know a Woman whoſe Eyes are of different Colours, one light, the other dark, upon which I deſire your Thoughts.*

A. We think it not at all improbable, as having ſeen ſome Inſtances of that kind, and what is more ſtrange, one Eye half dark, and half Grey; it being only a various, tho uncommon, formation of the Iris.

Q. *Gentlemen, Pray give an account of the Nature of the Bath in* Somerſetſhire, *and the cauſe of the heat in thoſe Waters, which will oblige your Humble Servant,* A. B.

A. See *Apollo*, Numb. 33. Col. 6.

Q. *What is the reaſon, that the greateſt Love, when ſlighted, ſhould generally turn to the greateſt hatred?*

A. That contrary Paſſion ariſes from a contrary Opinion, which Neglect and Ingratitude give us, of the Perſons formerly Belov'd, defacing all thoſe Beautiful Ideas we before conceiv'd of them.

Q. *Why are the fineſt* Thinkers *commonly obſerv'd to be the leaſt ready for Diſcourſe? et vice verſa?*

A. Becauſe the Delights of Contemplation, engage all their Faculties: They alſo weigh their Matter before they utter it, which imploys ſome time: Often likewiſe their Multitudes of Notions, like Perſons in a Croud prevent one another, whilſt the unthinking Perſon throws out whatſoever lies uppermoſt.

POEMS.

Q. *I Doubt not Apollo,*
But ſome of you follow
The Vice that your Queriſt now uſes:
But it is my Deſign
To leave drinking of Wine,
And apply my ſelf now to the Muſes.
But having a Doubt,
Which of theſe to find out,
That is Eaſy and very Diverting:
I therefore Addreſs
Me to You, and Confeſs,
I never Could maſter a hard thing.

A. Since with Glaſſes and Pots,
And the Converſe of Sots,
Your Poor *Cranium*'s ſo wretchedly Tainted:
Prithee never pretend,
To the Muſes to bend,
For there's none now'l be with you acquainted.
Our Advice then is this,
Which, pray, take not amiſs,
As your Credit hath ſuffer'd by drinking,
So we ſafely dare ſay,
That you'l merit no Bay,
Nor Regain Reputation by Thinking.

Q. Panaſſus *has (we're told) two Tops,*
One full of Books, the other Cups;
The One, the Manſion of the Muſes,
Th' Other of Bacchus *and Red Noſes:*
Which by a clear Alluſion ſhows,
That Wit abounds, where Claret flows;
As if the Spirituous Fumes of Bottle,
Did briſker Spirits, raiſe in Noddle,
Which flaſhing out in Language neat,
Compoſe that Glitt'ring Thing call'd Wit:
Then why han't I got Brighter Thinking,
By m' Elab'rate, Studious Drinking.

A. The Reaſon's this, as we Account,
You ne'er aſcended either Mount:
And though *Parnaſſus* one allots
For *Bacchus*, 'tis not due to Sots,
But 'tis a place Created Fit
To Relevate the Sons of Wit;
Not ſuch as deal in Stroling Verſe,
Or Crambo's only can Rehearſe:
Where *Cups* and *Tops* may paſs for Rhimes,
And *Muſes* with *Red Noſes* Chimes:
Therefore, ſince this Alluſion's vain,
Tis hop'd, you'll ne'er allude again.

Q. *Ye*

Q. *Ye well known Offspring of the Delian God,*
Which of the two burns with the Brighteſt Flame ?
He, who within the bounds of reaſon Loves,
Yet nothing wou'd refuſe to pleaſe the Fair,
Who ſlights his kindneſs and himſelf diſdains ;
Or he, who meeting nothing but Contempt.
From her, whom he adores, through Madneſs raves,
And often things impoſſible attempts ;
By the Fair Sex unwilling to be try'd,
We hope ye will impartially decide ?

A. We think them rigid Stoicks, who pretend,
That *Reaſon* always flies Approaching *Love* ;
He whoſe ſound Judgment can, unſhock'd, renew
His Toils, tho' by Contempt oppos'd and Scorn,
And all th' Artillery of cruel Frowns ;
A Brighter and a Nobler *Flame* may boaſt,
Than thoſe unſinnew'd Youth, whoſe feeble Brains,
Are diſcompoſed upon the firſt Repulſe ;
Their weak Attempts, but to their Scandal turn,
Their *Flame expiring, e'er 'tis ſeen to* Burn.

Q. *Pray Tell me,* Bright Phœbus,
Why Novem Diębus
Young Kittens and Puppies want Sight :
Since to me 'tis no Novum,
Birds hatch'd in an Ovum,
Do ſooner diſcover the Light.

A. The Tallon-like Features
Of thoſe Sprawling Creatures,
In the Matrix diſorders do raiſe :
Whence they're whelp'd e'er due Seaſon,
And that is the Reaſon,
Their Eyes remain clos'd for Nine Days.

Q. *I am Handſome and Young,*
As Chaſt as a Nun,
My Beauty cauſe many ſly Glances,
Where ever I come
To Church, or at home,
But no one, as yet, make advances ;
My Teens I am paſt,
In very great haſt,
To get in the Conjugal Nooſe ;
But I am affraid,
Unleſs have your aid,
My preſent intent I ſhall looſe ;
I court with my Eyes,
A Man who denies
His notice ; how ſhall I diſcover,
More plainly my Love,
(And modeſt to prove)
That I am his realeſt Lover.

Corinna.

A. Since your End to Obtain
Common Methods are Vain,
Let *Acontius his Apple* invite him :
And if that does not prove
An incentive to Love,
Be as ſtudious from henceforth to ſlight him.

Q. *The wretched World has nothing worth my care,*
Now cruel Celia *has caus'd me to deſpair.*
That I the lovely Nymph ſhou'd ever pleaſe,
To whom ſo long I've ſacrific'd my Eaſe.
But yet, before I bid my laſt adieu,
Apollo's *Sons, I'll have recourſe to You :*
Tell me, what Med'cines can allay the ſmart
Of deadly wounds, or heal a bleeding heart.

Corydon.

A. Alas ! Poor Swain, Thy hopes are now no (more,
The Gangrene's mortal, that attends thy Sore ;
Nor can our Parent with his Healing Tribe,
Effectual Means to Eaſe thy Woes preſcribe :
In vain his Godſhip *Panaceas* try'd,
(For once theſe dolors did afflict His Side)
And though his Pow'rs did oft Victorious prove,
Pythonick Bays were forc'd to yield to Love.
Hence then no more *Apollo*'s Aid Recall,
But to Great *Cælia*'s Charms a Glorious Martyr (Fall.

Q. *If Sons o'th' Delian Deity You are,*
And worthy of the Gods Paterna Care,
Give your Advice to an Unhappy Swain,
Preſcribe a Cure for my Tormenting Pain.
I am in Love with a bright Charming Fair,
As beautiful as ſpotleſs Angels are :
But She is with a Generous Fortune bleſt,
And I of very little am poſſeſs'd.
Which makes me fear ſhe never will be Mine,
But ſtill will at too great a Diſtance Shine.
That She is cruel I muſt not complain,
She knows not, therefore cannot Eaſe my Pain.
And I through fear my Paſſion can't reveal,
Nor let her know the Torture, that I feel.
Therefore for Eaſe I have recourſe to You,
And hope, that You'll adviſe me, what to do.
Either how I ſhall Love for Love attain,
Or elſe inſtruct me how to break my Chain ?

Lyſander.

A. If to her Generous Fortune She has joyn'd,
The Great Addition of a Lovely Mind.
A Friends Advice from *Phœbus* You obtain,
To drop your Suit before you meet Diſdain.
Fortune You lay has given you no Command,
Or thrown her Favours with a ſparing hand.
And Nature we are ſure with Equal Thriſt,
Leaves You No Room to boaſt of any Giſt
From her ; What Claim have You then ? what Pre- (tence ?
To hope Succeſs in You is Impudence.
Some humbler Choice let your Low Genius prove,
But Her's is the Reward of more Deſerving Love.

On the taking of LISLE.

AT Length the *Blow* is ſtruck, all *Gallia* feels
The *Blow*, at which *Her Haughty Monarch* (*Reels* ;
Struck,

Struck, whilſt his *Brave Troops* beheld the *Sight*,
Superiour much by *Odds* in *All* but FIGHT;
By *Succours* fed around, whilſt our *Allies*,
Through *Thouſand Toyls and Dangers Snatcht Supplies*,
Where *Marlborough look'd*, their Courages ſunk down,
Shockt at the *Fate*, which ſat upon his *Frown*.
Great *Marlborough*! —But now the Trump of Fame
Grows *Hoarſe*, in Ecchoing round the *Globe* his *Name*.
Invincible Eugene, how ſhall we Raiſe
Trophies and *Triumphs* worthy of thy *Praiſe*?
Who through *Inceſſant Fires and Bullets paſt*,
Midſt Thouſand *Deaths* and *Reach'd* the *Goal at laſt*;
The *Ball* which ſtruck thy *Head* ne'er ſtir'd thy (Brain,
Sure Death to others, Thee it ſtruck in vain,
Thy *Soul* in *Spight of Fate*, its *Manſion will* Main- (*tain*.
Great *Boufflers* and his Pow'rs, a Nation Brave,
(*When Forts and Bulworks may from Danger ſave*)
With Art ſupplying Nature, to ſecure
His Men inſconc'd, which might an Age endure,
Ply'd all their Skill; but when in *Dreadful Form*,
They ſaw the Brave *Aſſailants* fixt for *Storm*;
And now they bravely muſt engage, away
To further *Strength* they Fly, nor dar'd to ſtay,
But to our *Champion yield the Glory of the Day.*

SIR,

THE Letters from Milan Octob. 9th. import, That the Marquis de Prie received Letters from the Court of Vienna, dated the 22d of the laſt Month, with Orders from the Emperor, to repair to the Court of Rome, in order to Negociate an Accommodation between his Imperial Majeſty and the Pope: Accordingly the Marquis is gone for Rome, and there is great hopes he will ſucceed in his Negociation, the rather, by reaſon the Court of Rome have given Orders (according to Report) for reſtoring to the Imperialiſts the Ammunition taken from them on the Po; but on the other hand, they hear, that the Mareſchal de Theſſe is actually on his way to Rome, to endeavour to engage the Pope in a League againſt the Emperor. That the Iſland of Sardinia has furniſhed ſo great a Quantity of Corn as has ſufficiently ſupply'd both Catalonia and the Confederate Fleet. That they are inform'd, that hoſtilities are continued on both Sides in the Ferrareze, and that the Troops of Avignon are come thither; And they write from Naples, That the Prince of Darmſtadt was upon his departure from thence, with ſeveral General Officers, in Order to go to the Frontiers of the Eccleſiaſtical State. 'Tis adviſed from Oſtend Octob. 24th. That Lieutenant General Erle is with his little Army near Fort Albert, where he received yeſterday an Expreſs from the Duke of Marlborough, with advice, that on the 22d Inſtant the Garriſon of Liſle having retir'd into the Citadel, the Burghers beat a Parley, and the next day a Capitulation was concluded, in which it was agreed, that one of the Gates ſhou'd be deliver'd up the 24th that the Burghers ſhou'd be maintain'd in their Privileges, and their Houſes ſecured from Plunder, That the French Horſe in the Town ſhou'd March out, and the ſick and wounded be allow'd to ſtay till they are recovered. The ſame Expreſs adds, that the Duke of Marlborough was marching with a great Body of Troops towards Leſſingen and Oudenburgh, in order to diſlodge the Enemy from thoſe Poſts, and again open the Communication between Oſtend and the Armies.

On Munday laſt arriv'd at London Sir Richard Temple Brigadier, Expreſs, by the way of Holland, with an Account of the taking of Liſle by Capitulation, And at the ſame time arriv'd Capt. Moyſer, Aide de Camp to Major General Stanhope, with an account of the reduction of Port Mahone nnd the whole Iſland of *Minorca*; That *Major* General Stanhope landed there Sep. 14. N. S. with 2600 men, *viz.* 1200 Britiſh, 600 Portugueze and 800 Spaniards: But from the difficulty of the Country the Batteries cou'd not be Erected till the 28th againſt the Caſtle of St. Philip, and notwithſtaning the Enemy had a ſtrong Line from Sea to Sea which cover'd that place, they were beaten out of it the ſame day, and our Troops in the Evening made a good Lodgment at the foot of the Glacis of the Caſtle, which occaſion'd ſuch a Conſternation in the Beſieged, that the next day they beat a Parley; and the Capitulation being ſign'd in the Evening, they deliver'd up one of the Gates the 30th. The Garriſon conſiſted of 1000 men French and Spaniards; The former are to be tranſported into France, and the latter into Spain. In the Place were found an 100 pieces of Cannon, 3000 Barrels of Powder, and all other neceſſaries for a vigorous Defence. Which is all from Yours, *&c.*

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a Small Character, in which we will give Anſwers to all worthy thereof, which we could not get into our other Papers; we have no doubt but this will be acceptable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Papers, altho' a whole Sheet and upon fine Paper, beſides we do oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2*s. per* Quarter, and the Monthly Papers at 6*d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards Sets may be had on directing as above, from the Beginning.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

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